l: Allen H-4 (no date) 1932 RI1 Georgia RI1

and a castle for the bay charger of the Prince of Khachen—"a famous animal"[1]—was recognized as the equal of learned men.[2] And in those days it was not unfitting that a man might mingle with his love of dogs and falcons, some familiarity with the Greek philosophers and the Persian poets. To find a parallel to the enlightened catholicity of the mediæval Georgian aristocracy, we have to turn to the petty Christian courts of the Iberian Peninsula and to that fair flower of twelfth-century culture, the court of the Sicilian Angevins at Palermo. In Georgia, Spain and Sicily—on the marches of Christendom and Islam—we find that rich mingling of the two cultures, that coming together of varied types of man and mind along a common borderland. And as in Spain were produced the easy-thinking Mozarabs—men who took a turn of fortune with facility and were not unfavoured by changing masters—so in Georgia we find the same phenomenon. Between the bloody wars of Christian against Muslim were intervals when the master gave easy toleration to vassals of another faith, and even Muslim and Christian could combine against Christian and Muslim. The Georgian kings were frequently in alliance with the Shirvanshah and other Mussulman princes of the Caucasus, and in spite of the savage warfare, the Mussulman population of Tiflis and other Georgian towns, which was always numerous, was generally treated with consideration. The Arab historian al-Aini, in a remarkable passage, recites the benefits which David Aghmashenebeli accorded to the Muslims of Tiflis after his capture of the city in 1121, and he adds that the King showed a greater consideration for the Muslims than had the Mussulman princes themselves.[3] According to al-Aini, David undertook to strike coins bearing the Arabic superscription on one side, and certainly the coins of his successor Dmitri bear Georgian inscriptions with the Arabic on the reverse.[4]

To the wealth of the Georgian Kingdom, the ruins of churches, monasteries and castles and the debris of the movable riches, which has been deposited and remains to this day in the parish churches of Svaneti, all bear witness. The tradition of an antique accumulation, of long familiarity with luxury, runs through the Georgian Annals. The contemporary

[1] Brosset, *H. de la G.*, I, 441.

[2] Brosset, *Add. et Eclair.*, pp. 240–1, quoting al-Aini. At the same time, according to the Georgian Annals, a Mussulman invasion of the previous year had been occasioned by an appeal of the merchants of Ganja, Tiflis and Dmanisi to the Seljuk Sultan Mahmud-ibo-Muhammad (cf. Brosset, *H. de la G.*, I, 368).

[3] *Ibid.*, p. 423.

[4] Pakhomov, I, 83.

1: Allen H-4 (no date) 1932 RI1 Georgia RI1

644 writers describe in some detail the treasures of Giorgi III, of
• 556 Tamara and of Rusudani. The hoards of settled monarchy were scattered, lost or looted during the periods of barbarian devastation. Very curious is the circumstantial account of the hiding of the treasure of the Georgian kings at the time of the Arab invasion. This treasure included:

> "two crowns of emerald and purple rubies brought back from India and from Sind by our ancestor the great King Wakhtangi, and a mass of gold and silver things, the transport of which, together with the archives, required 500 beasts of burden and 2,000 carriers".[1]

Again, during the period of the Mongol hegemony, we read, in connection with the division of the Kingdom between the two Davids, that the royal arsenal was divided between the two kings, but from the treasure hidden in the cave at Khomli, only certain articles were taken, of which the share falling to David, son of Rusudani, comprised

> "the famous chain of diamonds, the superb jewel cut in the form of an anvil and a great pearl, of which the like was never seen".[2]

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[1] Brosset, *H. de la G.*, I, pp. 240–1, reference is made to "*gujarni* on skin" or parchment charters.

[2] *Ibid.*, I, 560–1; cf. also p. 561, Note 1; see also *Sbor. Mat.*, XXIV, i, 1–72. M. G. Janashvili, *Dragotsennye Kamni, ikh Nazvania i Svoistva; iz gruz.: Shornika X Veka.* For Khomli, see Wakhushti, pp. 372–3; Brosset (*op. cit.*) states that excavations made there by Prince Dadiani were without result.